

127
JUDAS AND HIS BAG.

THE

THIEF DETECTED,

AND

THE HYPOCRITE EXPOSED,

IN

A SERMON,

By **JOHN RAWSON.**

Second Edition with Additions and Alterations.

**"Ye Serpents, ye generation of Vipers, how can ye escape the
damnation of hell?" JESUS CHRIST.**

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IN publishing this Sermon, my design is not to obtain the praise of mortals, as I am perfectly indifferent to the honour of this world; neither is it to gain pecuniary benefit, having as much perhaps as is good for me. What I principally aim at, is to alarm the sleepy conscience, to arouse the lukewarm, formal christian—the professor who retains the form of religion, but still remains an awful stranger to its power: such individuals frequently labour to prevent the exercise of zeal and life in the sincere christian. The prevailing, soul-destroying evils against which I have here borne public testimony, have often caused me to weep and mourn in secret places. Should this effort to save souls from misery be successful, I request all those who may be benefited by it, to ascribe all the glory to God and the Lamb.

J. R.

TADCASTER, April, 1827.

A SERMON, &c.

JOHN xii. 5, 6.

Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor, but because he was a thief and had the bag.

OUR Lord said to his disciples, "Have not I chosen you twelve, and one of you is a devil?" It is the opinion of some that we are surrounded with devils; that 'they throng the air, and darken heaven, and rule the lower world.' Be this as it may, we know assuredly that sin has made this lower world a very devilish one:—Judas and his fraternity are of their father the devil; for his works they do. Nor did ever child bear a stronger resemblance to its father, than they do to their's; in them we may behold the very image of the old deceiver. Judas was one of Christ's disciples,—a member of the first and purest christian church that ever existed—a preacher, commissioned by Christ himself—one of his chosen apostles: and yet, after all he fell; fell as the devil and his angels fell, and as thousands more

have fallen, by transgression. He became an apostate, a hypocrite, a thief, yea, a devil! He coveted the money contained in the bag—was a thief and stole out of the bag—acted the hypocrite by keeping up a show of religion—a saint outwardly, but a devil inwardly—had Beelzebub in his heart and Christ's livery on his back.

From the context we learn, that Mary having opened her heart to Christ, her house was also open, her hands and her treasury too were opened; and hence, she thought nothing too good, nothing too valuable to bestow upon her Lord. "Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair." It was this act of gratitude and love to Christ, that wrung from the narrow, hypocritical soul of Judas, the passionate interrogation contained in the text, "Why was not this ointment sold, &c."

In discussing this subject, we shall notice the following traits in the character of this apostate:

I. His covetousness;—he had the bag, set his heart upon it, and became a miser.

II. His villany;—he was too covetous to be honest, he stole out of the bag, and finally sold his Lord for money.

III. His hypocrisy;—he cloaked his villany with a profession of religion. And,

IV. Notice the question, "Why was not this ointment sold?" or, as another Evan-

gelist has it, "Why was this waste of the ointment made?"

I. His covetousness; he had the bag, set his heart upon it, and became a miser.

By the bag here, is meant the purse in which was kept the money belonging to the first society of christians. But I shall consider it as applying to wealth in general, and shall endeavour to prove

1. That all who have the bag are in danger of becoming covetous.

The bag is not an evil in itself, but a real good. Yet, "the love of money is the root of all evil." A good man, however, receives no harm from his wealth so long as he sets not his heart upon it. But, O, how few escape this dreadful whirlpool! this fatal gulph! God gives us religion; religion, as it naturally tends to constitute us sober and industrious, must, according to the very nature of things, increase our wealth; wealth lays us under a temptation to be covetous, and covetousness, when once admitted and suffered to bear rule in the soul, transforms the saint into a devil. Then the callous-hearted wretch can see the poor starving for want, without administering to their necessities. The times are bad, it behoves me to be careful, I know not what I may live to want, I cannot always be giving, &c. are the mighty arguments by which he excuses himself from works of benevolence and charity! The

cause of God needs supporting, but he can spare nothing. Some one connected with that cause has offended him, or, things are not conducted according to his mind; or, perhaps he wishes well to the cause, but must beg to be excused as (he is sorry to say) it is not at all convenient at present. Thus will he plead his paltry excuses; but, the truth is, the thorns have sprung up and choked the good seed; the love of money has taken possession of his heart, and he cannot serve both God and mammon; and, poor wretch! he has his price; give him his price—his thirty pieces of silver, and he will sell his birth-right, his heaven, and his God.

2. The bag cannot make its possessors happy. The fool may say to his soul, "Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry." But his mirth will be spoiled in a moment, and his visionary prospects at once beclouded; when the voice of God, like a peal of thunder, shakes his guilty frame, with, "Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?" How impossible it is to satisfy the heart of man with earthly things! they alone possess all things, who possess the possessor of all things. And nothing short of this can satisfy the soul of man! None but God can fill the soul:—

My soul for all thy fulness cries,
For all thou hast and art.

How many poor wretches has the bag drowned as they sailed across the sea of this world, and kept them from the shores of endless bliss. And yet, where is the man who is afraid of being intrusted with the bag? Afraid of being made steward of the manifold mercies of God? The bag is very highly esteemed amongst men, and those who have charge of it, are accounted honourable and happy. But the follower of Christ, in whose heart the pure love of God bears rule, envies not their state. Whilst Peter could say to the lame man, "rise up and walk, he was content, though silver and gold he had none, he enjoyed what was infinitely better, an opening heaven and a smiling God. Could riches constitute their possessors happy, rich men would be of course the happiest mortals alive; but experience proves that the reverse of this is true. A man whose sins are unpardoned, and whose bad propensities are unsubdued, is miserable, notwithstanding his possessions and abundant wealth. He feels an aching void within; wants unsupplied, desires unsatisfied, and is disappointed at every step. Sin has separated between him and his God; has severed him from the source of true contentment; has cast him out into a desert land, where all is dreary and an empty waste, Here he seeks for rest but cannot find it; for happiness, but it eludes his grasp;

and sooner or later he must acknowledge that all is vanity and vexation of spirit.

3. The bag can render its possessors no assistance in the hour of death, or at the day of judgment.

What will your bags do for you, ye rich Judases, when God's bailiff, death, shall come with full commission to summon you to appear, and give an account of your stewardship? What will then become of you bags, or rather of yourselves; your bags must be left behind, (for you brought nothing into this world, and it is certain you can carry nothing out) but where, O, where will your souls be found? Did not the great proprietor intrust you with the bag, that you might "make to yourselves friends of the mammon of unrighteousness," and provide for yourselves bags which wax not old, a treasure in the heavens which faileth not. But having proved unfaithful, and prostituted your wealth to unhallowed purposes, how will you answer it at the bar of God? And let me ask you, ye lovers of money! Can your bags answer for you in the star-chamber of heaven? Ah, no, Judas must perish whatever becomes of his bag; you gave up religion for the world, and what have you gained thereby, miserable fools! you were wedded to your money, you set your affections on things on the earth, and trusted in uncertain riches; and now, your

beloved world will retain you no longer; but having stripped you of all meetness for heaven, gives you up into the hands of the executioner, and leaves you a prey to black despair; hope perishes, and death advances, wrapped in flames of fire, and hell is close behind: you may lift your dying eyes to insulted heaven, but you hear a voice saying unto you, "Ye have set at naught all my counsel and would none of my reproof: I also will laugh at your calamity, I will mock when your fear cometh." Your hypocritical wiles can no longer serve your turn, your lovers have all forsaken you, and your sins appear in view, a black and hateful train. Now you know by sad and woful experience, 'what horrors seize the guilty soul upon a dying bed.'

' The world recedes, it disappears;
Hell rushes on the eyes——the ears
With sounds TERRIFIC ring;

Now your deified wealth can do nothing for you, for money cannot prolong your existence a single moment by turning aside the shafts of death; nor yet smooth in the least your passage to the tomb. It cannot bribe the Judge eternal, or procure you a place at his right hand. It can never entitle you to mansions in heaven, nor introduce you to the society of the blessed.

The sinner, however rich, honourable, and respectable in the world, cannot procure a

substitute to do this dreadful dying work in his stead; he must die for himself, (for no man dies by proxy); must stand in the judgment for himself; must be damned for himself; and must in his own person suffer the vengeance of eternal fire! Though in his life-time he had his good things; was clothed with purple and fine linen, fared sumptuously every day, was a companion of the most honourable, the most respectable, and the most wise and learned among men, yet he must exchange all this for the society of devils and damned spirits, of thieves and cutthroats, of liars and whoremongers, of hypocrites and sodomites; and all the filth and scum of human kind that ever disgraced the nature of man, from the beginning to the end of time. For "the wicked and him that loveth violence his soul hateth. Upon the wicked he shall rain snares, fire and brimstone and an horrible tempest: this shall be the portion of their cup. And the smoke of their torment ascendeth up forever and ever." All these things have long been sounded in the ears of Judas, and have been set in order before his eyes, but he still persists in "putting far away the evil day that he may cause the seat of violence to come near."

Which leads us to notice

II. His villany; he was too covetous to be honest, he stole out of the bag, and finally sold his Lord for money.

“ If therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?” There are two kinds of thieves in the world, public ones, and private ones. The public thief with a violent hand, takes away the passenger’s money, or robs the house at midnight; his refuge being a wood, and the instruments of his vocation, a pistol or a dagger; but here we have to do, not with the public, but with the private, the Judas-like thief: secret robbers who do more mischief with less danger to themselves, at least from human laws. The private thief then, is one who without fear of danger, robs his neighbour and sets a good face on the matter, he has some profession to countenance it, some justifiable cloak to hide the damnable fraud, he has a trade or a calling to conceal the hell-hatched villany. We cannot always distinguish between an honest man and a thief, between a rich man and a miser, between a real christian and a hypocrite. But Judas is a thief whatever post he holds, or whatever station he fills, for God who reads his heart has pronounced him such.

1. A Judas has been exalted to a throne. Here the base thief has deprived good Naboth both of his vineyard and his life; has set cruel task-masters over the poor defenceless Israelites, to rob them of that which was most dear to their hearts, the liberty to go

and sacrifice to their God. Has struck off the head of Jehovah's chosen ambassador to gratify the wishes of a mean despicable dancing girl. Has manifested his pretended zeal for religion, by causing his subjects to be fined, and imprisoned, and banished, and cruelly tortured, and burned at the stake, because they feared God, and did not dare to work unrighteousness. But thanks to indulgent heaven, Judas has long been banished from the BRITISH THRONE.

2. A Judas has sat on the bench of justice. Here also the vile thief has opened his hand to receive bribes. The poor plaintiff may return home undone, but what does he care? Judas careth not for the poor; the cries of the ruined sufferer ascend to heaven, and the just God sees it and frowns upon the offender, and will one day bring that judge before his judgment-seat. But who upon earth can indict this thief! What jury can find him guilty!

3. A Judas has been found pleading at the bar. Here the wretched thief has got a mercenary mind, and a money-spelled conscience. He will undertake causes which he knows to be awfully wrong, matters only fit for an accomplished thief. It is no concern of his, provided the plummet be weighty enough to set his lying tongue agoing, he can soon trip up the heels of the law, for he is well skilled in tricks of artful villany.

4. A Judas is sometimes found ministering in God's sanctuary. Here he is a thief of the basest sort; a wolf in sheep's clothing, a devil in disguise, a Judas-like eagle, flying to the carcass and hunting the doors of those who have rich livings at their disposal. Like the Babylonians, these Judases cry to the spoil! to the spoil! that we may support our pride, our idleness, and our lusts; that we may eat the fat and clothe ourselves with the wool, that we may drink, and hunt, and and play, not pray; ah no, Judas is not a man of much prayer; with him there is no travelling in birth for souls till Christ be formed in them; no weeping between the porch and the altar, no labouring to build up the altar of the Lord that is broken down, no wrestling with God till the heavenly fire descends, no agonizing, earnest, vehement cries, "Give me children," (seals to my ministry) "or else I die." Is there no Achanism in the Levites camp? No Simony in the church of God? No hunting for pluralities and honourable distinctions among men? No climbing some other way into the fold of Christ, like thieves and robbers? O ye money-hunting, pleasure-hunting, vermin-hunting, idle ministers, you have made God's house a den of thieves. Ye numerous parties into which the christian church is divided, ye different sects of professing christians, Judas has his representatives among you all; for wherever there is a carcass to pray upon,

however poor and lean, there will not fail to be beasts of prey, voracious wolves hovering about. Arise, ye men of Israel, "Come up to the help of the Lord, to the help of the Lord against the mighty, for the strength of the bearers of burdens is decayed, and there is much rubbish, so that we are not able to build the wall." O cry to the chief Shepherd day and night, till he takes his fan in his hand and thoroughly purges his floor, for they are "GREEDY DOGS WHICH CAN NEVER HAVE ENOUGH"

5. A Judas is sometimes intrusted with part of God's ground. Here the covetous thief, "joins house to house, and lays field to field, till there be no place." Here he racks his rents on the tenterhooks of a seared conscience, and swells his coffers by ruining his poor half-starved, broken-hearted tenants, whose farms are frequently so completely stocked with game, that a very considerable part of the hard earned produce is devoured thereby. At no great distance from the place where I now write, a hundred and thirty-five hares have been seen feeding at one time, on a small plot of young clover; and had the farmer employed his dog to drive them away, or had he injured one of them, he would have been banished from his farm, and his character so completely blasted, that he would have found it a difficult matter indeed, to have procured another; for who would intrust a farm to one with this stigma upon

his character, that he had once destroyed a hare, or a fox; the one for devouring his corn, and the other his poultry. To molest these vermin would in many cases, be attended with certain ruin and beggary to an honest and industrious family; for Judas careth not for the poor, so that the farmer has no alternative, but must submit to have his property destroyed before his eyes, or remove (should he possess the means) to the wilds of America. But this is not all, for Judas thinks that because he is lord over the bodies of his dependants, he has a right to rob God of his prerogative, and lord it over their consciences also; so that they are not allowed the privilege of worshipping, but as, and where his honour is pleased to appoint. And as birds of a feather flock together, so he is sure to have a Judas always at hand as their spiritual guide; a blind leader of the blind; a poor flattering man-pleasing wretch, one who careth not for the poor; a miserable parasite, one who can join his honour in the banquet of wine, in the sports of the field, and direct him the nearest way to the pit of destruction. Miserable wretch! thou mayest rob the poor, thou mayest grind their faces and suck their blood, and rule their consciences, and swell thy coffers, and cast thy money into the bank, until thy money, and thy tyranny shall cast up a bank between thee and heaven, over which thou canst never pass: for that God who made thee to

differ, and entrusted thee with his goods, will one day plead the cause of the oppressed. Thou who oughtest to have been a nursing father to the cause of God, and a succourer of good and holy men, hast been a friend to the lewd, and vile, and base. Read thy sentence in James v. 1—6. “Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you.”

6. A Judas is often found in the shop or warehouse, in the fair and market. And here the thief must have his wicked balances, and his bag of deceitful weights; his cunning contrivances in weighing and measuring, and in making bargains. His shifty tricks in order to cheat the buyer, and pick the pocket of his customers. A man might as well lose his money by the thief on the highway, as by the thief in the shop or warehouse. We

might have a chance to fly from the one, but the other looks us in the face, and flatters us with his tongue, and robs us at the same time. "Judas, betrayest thou the Son of Man with a kiss?" Who but a Judas can take advantage of his neighbour's ignorance? Suppose that God has been pleased, to give thee more wisdom than he has given him, so that thou canst see a little further into the bargain than he can do; is it not a Judas-like action to enrich thyself at his expence? Is this to love thy neighbour as thyself? To do to others as thou wouldest have others to do to thee? Is this to keep a conscience void of offence towards God and man? Thou mayest act thus, and laugh at the law, and boast that it cannot touch thee; thou mayest please thyself in thy security, and practice thy villany behind the curtain; but remember that God's eyes are upon thee; and know, thou deceiver, that there is a law, a Lion-handed law, which will take firm hold upon thee bye and bye, and thy own heart, and thy own books, and thy wicked balances, and thy deceitful weights, shall all appear as witnesses against thee in that day; and thy money wrongfully obtained, shall eat thy flesh as it were fire.

7. A Judas is often found in a state of servitude. Here the vile thief is an eye-servant, he cannot be safely trusted out of sight. He is not careful of his master's property, as though it were his own; not mindful to do as much work and to do it as well as his

master has a right to expect, nor has he would expect from his master were their states reversed. Thus he will idle away his time and perform his work unfaithfully; and yet, with a bold face demand his full wages, as though he had acted as in the presence of God and had done it heartily as unto the Lord. Let me remind thee, thou unfaithful servant, that shortly thou must stand before the bar of God, and give an account to him of all thy actions: yea, of all the time and property of which thou hast robbed thy master, either directly or indirectly, for God will bring into judgment every secret thing.

8. A Judas is sometimes found begging in our streets. Here also he is a thief though he has but little in his bag. To-day he appeals to your benevolence, as a ruined tradesman; to-morrow, as a shipwrecked mariner. At one time as a helpless cripple, and at another you may see him running a race. At one place he professes to be both deaf and dumb, and at another deafening all around him with noise and bluster. Thus in every station of life, from the throne to the dung-hill, Judas is the same poor, miserable, despicable thief.

We could easily enlarge this black list, and drag to light many more of the thievish tribe, and expose their villany, for they abound in every place; but we shall dismiss this part of our subject with remarking, and O that God may seal it on every heart, that

whoever professes to be a christian and is at the same time regardless of that gospel precept, "as ye would that others should do unto you, do ye even so to them," must unquestionably be ranked with Judas. Let him who can, wipe off the imputation.

III. His hypocrisy — he cloaked his villany with a profession of religion, and consequently was possessed of a devilish disposition. It seems he had destroyed all goodness in himself, and now he laboured to prevent it in others. What more can the devil himself do?

We may observe;

1. That the devil cannot have a better agent employed to effect his hellish purposes, than a fallen hypocritical professor of religion. The devil was once a son of God, so was the backslider: the devil fell into condemnation, the backslider is fallen into the condemnation of the devil, 1 Tim. iii 6. The great difference between these fallen spirits is this, the fallen professor is in time and may obtain mercy; the devil is lost beyond the reach of that mercy. Apostates, however, bear a striking resemblance to the old deceiver, and although they may still make a towering profession of religion, they will ever labour to serve the base interests of Satan, and as if it were some ease to them to have partners in their misery, they will ever plot and contrive how they may bring more souls into their own condemnation. But let them know, that while they are tempting others

to villany, and hindering their piety, they are at once pulling down the sins of others, and the awful curse of God, upon themselves. They are continually preparing fuel for that fire, in which, if they repent not, they will shortly have to burn. What? is it not enough Judas! that thou art a villain thyself? Must thou also hinder the piety of others? Hast thou ruined thyself, and wouldst thou prevent Mary's gratitude to her Lord; & ruin her too?

2. The hypocrite designs to injure religion while he professes to promote its interests. Thus Judas attempts to hinder the works of piety through pretence of furthering works of charity. He artfully labours to divert Mary's attention from Christ, by directing it to the poor. All this is plausible enough, but its fallacy appears the moment we consider, that respect to man must never take precedence of respect to God. In all things God must have the pre-eminence. Satan will try to persuade us to pay less respect to God in order to pay more respect to man; to withhold our support from the cause of God, in order to supply the wants of the poor; but we ought ever to remember, that those who cease to care for Christ, will soon cease to care for his poor members. We must first pour of our oil into the lamp of the sanctuary, or we shall have no desire to cast our bread on the waters of adversity. For Judas, notwithstanding all his pretensions, cared not

for the poor. We are not first to love the poor that we may love God for their sakes, but the contrary. Read Matt. xxii. 37—40. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets." Charity to the poor must never thrust piety to God out of doors. "Faith works by love." Faith and love are like a pair of compasses; for while faith stands perfectly fixed in the centre which is God, love walks round and puts a girdle of mercy about the loins. There may indeed be a show of charity where there is no faith, but there can be no show of faith without charity. "Why was not this ointment sold for three hundred pence and given to the poor?" or as it reads in Mark xiv. 4. "Why was this waste?" Wretched apostate! He cared not for the poor, but because he was a thief and stole out of the bag. This cry is still kept up by the descendants of Judas when any thing is wanted for the cause of God.

Is money required to build or repair the temple? to circulate the scriptures, to support the ministers of the gospel; or to send missionaries to the perishing heathen? we have ever been saluted with the old Judas-like cry, "Why was this waste? Why was

not all this given to the poor? Speak out Judas, why not cast it into the sea rather than give it to God! Thou rich, covetous, fallen, hypocritical professor, God thought it no waste to give thee an abundance; why then shoudst thou think it waste to give him back a little of his own? A good man will never think that money wasted which he has cast into the Lord's treasury; but on the contrary, he has the fullest assurance, that it will be found again with increase; that it is treasure laid up in heaven, "where neither moth nor rust doth corrupt, and where **THIEVES** do not break through and steal."

3. Hypocrisy is a cloak which hides every other sin. Every sin is made sure and kept snug by hypocrisy. It is made a stalking horse for covetousness, a covering for the vilest lusts and basest impostures, a mask for the blackest treason, as Popish Emissaries can well testify. And O, how often has the mean hypocrite strengthened the hands and opened the mouths of God's enemies, and afforded the infidel a pretext for saying, that religion is a mere deception; and that all professors are deceivers and cheats. So that a hypocrite is capable of doing more real injury to religion than a thousand open profligate sinners, who are decided and avowed enemies to God and goodness. When a person of this description is suffered to bear rule in the church, the cause of God is generally

in a languishing state. No sinners are awakened and converted to God. Zion travails not, and no children break forth. No exertions are made to move forward the heavenly ark. Matters are conducted in a quiet, easy, formal manner, so that a carnal world has nothing to complain of, but much to commend; for the world will love its own. Here the Judas-like thief sits at the helm and sails in smooth water, the "strong man armed keepeth his palace, his goods are in peace;" and all things move on exactly to the mind of the wretched hireling Judas. But should God send a Barnabas to arouse the sleepers, "a man full of the Holy Ghost and of faith," to sound an alarm, a holy Boanerges to roll Sinai's thunders along the valley of dry bones; and should the dry bones begin to shake, and hell's strong holds give way, this poor Judas-like thief will take the alarm in a moment, and join an infidel world in opposing both the work and the instruments which God has implored; and has he frequently possesses both power and influence, he but too often succeeds in preventing or overthrowing a glorious revival of religion.

4. Hypocrisy is hateful to God and men. Satan is never so hateful as when he transforms himself into an angel of light. If there be any difference among devils, a black one hath the preference. Wretched Judas! the

world hates thee because of thy profession, and because thou art so easily bought and sold, and God hates thee because thou art a hypocrite. Thus, thou hast rendered thyself odious both to heaven and earth. Thou hast no friends either below or above. Poor hypocrite! shut out both from God and the world; rejected by the Pharisees and rejected by Christ; tossed like a ball from shame to contempt, and from contempt to shame: bandied about from wall to wall, till like a stone thou sinkest to thy own centre.

5. The most awful doom awaits the hypocrite in the world to come. The son of perdition must go to his own place. "For when they shall say, Peace and safety, then sudden destruction cometh upon them." But who can explain that awful word? Not all the divines and philosophers in the world; not all the angels of God, no, nor even the damned themselves. For though Satan has been destroyed thousands of years; and yet when he has rolled his baleful eyes in liquid flames, ten thousand thousand more, he will still be unable to comprehend the full import of that awful word DESTRUCTION. But know this, sinner, to be destroyed is not to be annihilated. Satan still exists. Sinners with devils damned will evermore exist. But though they can never fully understand the mighty import of that dreadful word, DESTRUCTION, yet by woeful experience, they

know that it is entire. For it is not an eye, or a hand, or a foot, or the tongue only, burning in hell-fire; but every limb, and every joint, and every faculty, and every power, and every part of the whole man tormented in that flame; and what is inconceivably more dreadful, they know too, that their destruction will be ETERNAL. For they "shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power." It is the opinion of some, that devils will be the principal tormentors of lost souls, and also that they will encrease each other's torments. That this will be the case to a certain extent, we can have no reasonable doubt. For in hell there can exist no love, no good-will, no compassion, no sympathy, nor any gracious sentiment less or more. Nothing can exist there, but pride, and envy, and hatred, and rage, and malice, and revenge, and that in full vigour, and in full operation, and to the fullest extent; so that each individual will hate with perfect hatred all others, and all others will perfectly hate him. In such society, nothing can exist which has the least tendency to better each others condition; but must, according to the very nature of things, increase each other's misery. But still this is not the grand source of their torments. What are devils but fallen spirits? and are not wicked men the same? Hence

for one fury to be confronted with another of equal force, the conflict would be equal. Their destruction will proceed, FROM THE PRESENCE OF THE LORD, from his awful frown and angry countenance. When the wicked are represented, as calling upon rocks and mountains to fall on them, it is not to hide them from the wrath of devils, but "from the face of him, that sitteth upon the throne, and from the wrath of the Lamb," when he "shall be revealed from Heaven with his mighty Angels, in flaming fire, taking vengeance on them, that know not God." Then it will be made to appear, that "fearfulness hath surprised the hypocrite." The sinner in Zion is afraid, for he must now sink to perdition condemned by God the Judge of all; condemned by angels the witnesses of his villany; condemned by all just men made perfect; and condemned by his own conscience. The sculking thief may dive into the deepest cavern of hell, but he cannot hide himself from wrath, and shame, and scorn; for God's blasting curse will overtake him; the reproaches of his own conscience will find him out; fiends will toss his infamy from tongue to tongue. Once a saint, then a covetous thief, a cheat, a dissembler, a hypocrite, a devil—sold his Lord and betrayed him with a kiss. He may curse, and rave, and bite the burning ground; while that dreadful fire, that burning boiling deluge,

that breath of the Lord as a stream of brimstone, that worm that never dieth preys upon his tormented soul for ever.

Awake sinner, from that deadly sleep into which thou art fallen; fly for thy life; the storm is gathering thick around thee; thy end is near; for as thy soul liveth there is but one step between thee and death.

What! will nothing arouse thee, but the fire and brimstone, the howlings of the damned, the flaming thunderbolts of heaven's eternal wrath? Wilt thou never learn wisdom till thou hast been taught it in the school of damnation. O that God may alarm thee, and strike conviction to thy sottish heart! O that he would shake thee over the flaming pit, and command the pains of hell to take hold upon thee, till thou art made to roar by reason of the disquietude of thy soul! O that he may continue to smite thee with stroke upon stroke, till thou art willing to let go thy hold of the world, submit to pay thy oft-repeated vows, and render him thy heart.

IV. Notice the question, "Why was not this ointment sold?" Here I intend to retort the question upon Judas and his brethren.

1. Is nothing wasted in immoderate diet and excessive drinking? How many sacrifice to their palates as unto gods! "they are the enemies of the cross of Christ, whose god is their belly." They must have their good things in their life time, though with Dives,

they should be denied a drop of water to cool their tongues in the flames of hell. It may be said of many of our christian gentry, when they are laid in their graves, that they spent their days and lived on earth for no better purpose than to eat, and drink, and play; what other epitaph could be written on the sepulchre of a hog? What place is free from alehouse recusants, who think as well of their drinking rooms as Peter did of Mount Tabor, "It is good to be here." It is a question whether it be worse to turn the image of a beast to a god, or the image of God to a beast. If the first be idolatry, the last is impiety. "Why was this waste?"

2. Is nothing wasted on our monstrous pride? That which ought to feed the hungry and clothe the naked, is made to feed the eye of lust, We make our dress a compound of all nations: to decorate our persons, we borrow from all countries, so that when death robs an English person of fashion, he robs all the kingdoms in the world. God has made every thing simple; woe then to those compound fashions! This is none of God's workmanship—none of his image. It is not the will of God that one person should wear as much on his back at one time as would clothe two naked wretches all their life. O ye fashionable christians, what will it avail to adorn your poor corruptible bodies with rich and costly vestments? Your new-

est fashions, your embroidered garments, and your well set hair, can never recommend you to a pure and holy God—never afford you this testimony, that you please him. For so long as you are destitute of that inward adorning, of a meek and quiet spirit, God is angry with you every day. O how many painted sepulchres does a holy, heart-searching God behold! living, walking, splendid sepulchres. Beautiful indeed outwardly, but the poor soul entombed within, is dead unto God; is proud, sensual, devilish; a sink of sin, a cage of unclean birds, full of hatred, and malice, and envy, and revenge, and lust: a hold for vile and filthy devils. In this sad condition where God is you can never come. Sackcloth and ashes would become you much better than your rich and costly attire. You profess to be christians, and by that profession declare, that you are the temple of God; “Know ye not that ye are the temple of God, and that if any man defile the temple of God, him shall God destroy.” Are you not afraid, then, to hang your lewd Babylonish ornaments upon God’s temple; What! not afraid to erect the standard of hell upon its very front? Read Isaiah iii. 16—25. ‘Who can paint her face
‘and curl her hair, and change it into an un-
‘natural colour, but therein doth work re-
‘proof to her Maker, who made her; as
‘though she could make herself more comely

‘ than God hath appointed the measure of her
‘ beauty; what do these women, but go about
‘ to reform that which God hath made? not
‘ knowing that all things natural are the
‘ work of God, and things disguised and un-
‘ natural are the works of the devil: O thou
‘ woman, not a christian, but worse than a
‘ Paynim, [Pagan] thou minister of the devil!
‘ why pamperest thou that carrion flesh so
‘ high, which sometimes doth stink and rot
‘ on the earth as thou goest? Howsoever
‘ thou perfumest thyself, yet cannot thy
‘ beastliness be hidden, or overcome with thy
‘ smell and savours, which do rather deform
‘ and misshape thee, than beautify thee.’
(FROM THE EIGHTEENTH HOMILY.) What
answer can you give to the question, “ Why
was this waste?”

3. Is nothing wasted in supporting the sports of the field, in feeding horses and dogs with the bread, which ought to feed the fatherless and the widows? At no great distance from the place where I now write, SEVEN HUNDRED AND SIXTY EIGHT stones of the best Oatmeal, were in one day conveyed to a kennel, where a number of filthy dogs were kept, and there laid up as part of the store for the purpose of feeding these worthless animals, during the hunting season; and this, too, at a time when hundreds of families in the vicinity were in a state of actual starvation. These filthy creatures are thus kept

and fed for no other purpose, but to run after foxes for the amusement of our Christian Gentlemen, and Christian MINISTERS. And really, the latter display as much zeal in the chase, as though the common enemy of mankind had broken his chain, and they had received a special commission to hunt him down. But perhaps they design to destroy all the foxes in the land, and thus to render their country an essential service by freeing it forever of those mischievous vermin: but this is not their design; for the foxes are protected, and when they become scarce are sometimes imported; and in certain places, hundreds of acres of rich and fertile land are suffered to lay waste, for the sole purpose of accommodating the foxes with holes; while the Son of Man, in his poor members, hath not where to lay his head. Who can behold and reflect on these things and not exclaim, "Why was this waste?"

4. Is nothing wasted in supporting our grand musical FESTIVALS, AND FANCY BALLS? At the late festival held in the city of York, considerably more, perhaps, than A HUNDRED THOUSAND POUNDS were expended, all things included; and for what purpose? I know that Judas will reply, to feed the hungry, to clothe the naked, to lighten the load of human misery, to support certain Infirmaryes and Hospitals, these noble and

benevolent institutions where the poor and maimed are fed and healed. Judas may say so, but does conscience say so? does God say so? Thou art a thief, Judas, thy Master looks through thee with his eyes of flame, he knows that thou carest not for the poor. Thy own report is a witness against thee; for we are there told that about twenty thousand pounds were collected from those who attended the Minster, twelve thousand of which was given to the performers; six thousand were expended upon a musical hall, and solitary TWO THOUSAND to aid the funds of the Infirmaries and Hospitals. I appeal to your consciences, ye christian pleasure-takers, would you have subscribed as much as it cost you in Dresses,—Fancy-balls,—Plays,—Travelling,—and Lodgings, &c. in all perhaps more than a hundred thousand pounds, I say, would you have subscribed this sum to the above charities, had you been waited upon at your own homes? Would Judas have opened his bag at all, had he not been allured by the fascinating charms, of beholding fiddlers and buffoons, comedians and harlequins, “crucifying the Son of God afresh and putting him to an open shame? Tell it not in Gath! All this is done in a christian land, in a Protestant country, in highly favoured Britain; and done too, in Jehovah’s temple, in the courts of the Lord’s house: that very house, which

was solemnly consecrated to God, and sanctified to holy purposes. Weep ye ministers of grace between the porch and the altar. Sigh and cry for all the abominations that are done in the midst thereof. Are not thousands of the poor pining for want of the necessities of life, and which is infinitely worse, are suffering a famine of the word. But does Judas care for their souls? Ah no, he careth not for the poor. And now christian pleasure-takers should you be compelled to give to God, or even to the poor, what you cheerfully devote to the above purposes, would you not raise the old Judas-like cry, "Why was this waste?"

5. God has a controversy with all wasters. "Gather up the fragments that remain, that nothing be lost," is a command binding on all christians. "If ye love me," says Christ, "keep my commandments." No man can be said to love him who breaks any of them, for "Love is the fulfilling of the law;" hence, it follows of course, "that if any man love not the Lord Jesus Christ, let him be Anathema Maran-atha." Remember then, thou waster, God has a controversy with thee, and shouldest thou not repent, hell fire will speedily settle that controversy. There thou wilt roll thy baleful eyes in liquid flames to all eternity; and there thou mayest pour forth this sad and woeful lamentation:—

"Infinite years in torments must I spend,

And never—never—never—have an end?
 Here must I dwell in torturing despair
 As many years as atoms in the air?
 When these are past as many millions more,
 As grains of sand upon the ocean shore:—
 When these are done, as many to ensue
 As blades of grass on hills and dales that grew:—
 When these are gone, as many left behind
 As leaves of forests shaken with wind:—
 When these are past, as many on the march
 As starry lamps that gild the spangled arch—
 When these run out, as many millions more
 As moments in the millions past before?
 When all these doleful years are spent in pain,
 And multiplied by millions yet again,
 Till numbers drown the thought; could I suppose
 That then my wretched years would have a close,
 This would afford a hope; but, ah, I shiver
 To ponder on the dreadful word FOREVER.”

Then thou shalt be made to know that it was not what God's service or what God's poor received from thee, that wasted thy substance and thy soul. No it will then appear that thou wast consumed and wasted by thy vile lusts, and thy unsubdued passions. That which is given to support the cause of Christ and to supply the wants of thy really poor, is not wasted, but like seed cast under the clod, shall be found with increase at the last day.

Make then your money a means to help you on in the way to heaven—Get the world under your feet—Put your wealth in the bank of Christ. Lay aside your needless ornaments, and abandon your sinful and ex-

pensive practices—Give your hearts to God, and honour that great and glorious name by which you are called—Live like men and christians. If God has blessed you with wealth honour him with it, and employ it fully to his glory:

“So that each from his Lord may receive the glad word,
Well and faithfully done?

Enter into my joy, and sit down on my throne.”

FINIS.

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